

# WORONI

THE NEWSPAPER OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENT'S ASSOCIATION vol 22, no 13, July 14, 1970 Price 10c.



## POWER CORRUPTS

The SRC last Sunday only furthered the impression gained over the last few weeks that the 42nd SRC is essentially of very little difference to the others in the past. For most part, Cunliffe and Duckett manoeuvred, sometimes agreeing, sometimes disagreeing, but certainly controlling the course of events. Six of the SRC members failed to make an appearance, and of those present only a small elite made any constructive comments.

Mary Lou Wright did not dare to speak, while Power, Kothhoff, Courtman and Lamb confined themselves to quick quips. Padgham on the other hand, ran circles around himself, till eventually subdued by a copy of a Jerry Rubins book. Inevitably it was a bureaucratic battle between Cunliffe and Duckett; motions agreed on by them passed unamously, with minimum of discussion.

What is being done about this monopoly? On the part of the Anarchists there seems to be little doubt that they are bewildered by the amassed bureaucracy which surrounds them. They are sitting tight till the general meeting this coming Thursday when they get to put up their new, improved plan.

They hope to activate people on campus and to have a contact which the SRC has never had. Examining their proposals more closely, we see that a system of committees will be set up, that may add to the cumbersome bureaucracy. The body to actually take decisions will be the general meeting, that conglomerate of fifty or so people who turn up to the Union. Interestingly enough it seems to be the Anarchists themselves who have demonstrated a singular lack of respect for this body. At the SRC meeting it was seriously suggested by Padgham that delegates to NUAUS be drawn out of a hat after anyone, interested, nominated. Sandra Johns could see no difference between this method and voting at that meeting. Further more at the previous general meeting both Padgham and Hess

voted consistently with extreme right in suppressing the speaking rights of members of the association. It seems serious that the people who want to establish power in these meetings should not wantonly abuse them.

The underlying problem, which neither the 'SRC' nor the 'Committee System' tackles is that of how exactly people are to become interested. Neither brings forward sweeping proposals for better public relations. Neither proposes a system of how to activate people whose interest in administration is remote or non-existent. Both have committees for anyone to attend; the difficulty being to find people who are interested to fill positions.

To make a superficial change in the structure fails to recognise the same number of Hall students, part-timers and degree-seekers have exactly the same opinions of either system. In such a position the on! Anarchists might find it better using the SRC to raise contentious issues for debate. Systems of communications must be improved, perhaps by a full time Woroni editor, perhaps by more colourful, active publicity. These sort of issues would be better discussed in preparation for all-out assault of bureaucracy.

Peter Symonds.

## WADSLEY IN THE WILDERNESS

Dear Sir,

Last Thursday, in the capacity of student idiot to Science Faculty, I struggled through hours of futile debate on timetables handbooks and the election of the Dean (Professor Pryor re-elected unopposed). With weak coffee and one mouldy biscuit providing a welcome break the afternoon entertainment produced nothing worthwhile. Apart from a minority belief that assurances by pro-semester academics concerning 5p.m. lectures and mathematics time-tables were being disregarded (an insidious plot for the Science faculty to overrun the University?) my general impression was that student opinion was not really being considered. Also, in their infinite wisdom these eminent scholars seem to dismiss 8.30 a.m. lectures with the wave of the hand, giving arguments based on pure hearsay and nonsense.

Why not 8.30 a.m. lectures?

Upon asking my friends (in the Woroni office) I received such inane comments as 'it's too bloody cold', 'I loathe nine o'clock lectures anyway.' (Quote the editor)

Perhaps they are valid, but would you rather finish at 5.30 p.m. or 6 p.m.? And consider the hall student who rushes back from a long 12 to 1 p.m. lecture to find the meal finished! And as far as participation is involved, surely a lunch hour coinciding with that of the Public Service must be only commonsense.

Too long have students at this University lived in their own protected environment. If they want reality then they must accept the 'outside' 8.30 day.

Andrew Wadsley.

## MARK THIS

Dear Sir,

In the last issue of Woroni, you carried two articles on SRC Abolition, one written by myself against such a move and one by Mark Cunliffe purporting to be in favour of abolition. Mr Cunliffe explains his principal reasons for suggesting abolition because he believes that "the SRC does not have the support of a majority of ANU students" but does he claim that more people "support" General Meetings? He surely realizes that more people voted in the SRC election than have attended General Meetings.

Mr Cunliffe suggest that the quorum for general meetings be 50, 75 or 100, depending on

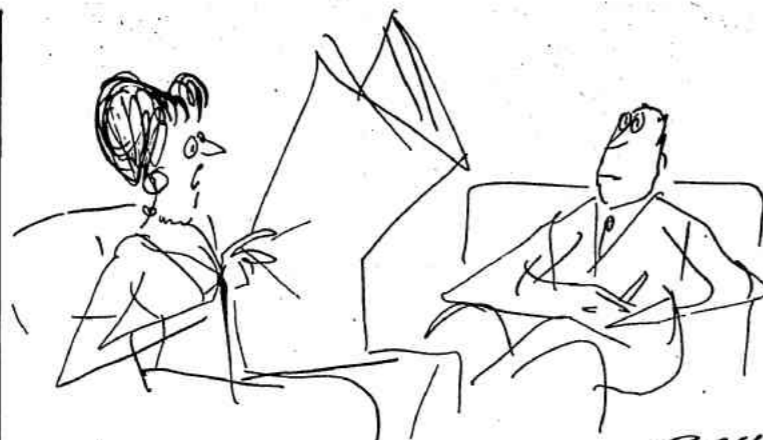
- The highest bidder
- The weather
- Whim

He does this to ensure "at least some degree of representativity at such meetings", implying, no doubt, that they only need a LITTLE representativity whereas the SRC needs a lot!

Mr Cunliffe suggest that "all circulars, letters and so on ... be placed on a centrally situated notice board". I can imagine the 4,000 students of ANU crowded in the corridors leading to the SRC office avidly reading all the mail! There have been complaints that even Mr Cunliffe doesn't read his mail so he expects every member of the Students' Association to read it for him!

He claims, I think, that the students really want abolition: "...at least 5 of the 15 people elected were elected after promising to abolish the SRC."

I do not claim to be good at arithmetic but does not that mean that 10 out of the 15 people elected did not stand on abolition platforms in fact most of them stood on serious platforms. He claims that "if any example of lack of interest were needed, the SRC elections provided it". But at the first general meeting



"Well, of all the narrow-minded, bigoted, stuff-shirted little editors! He published your letter."

fewer students attended than stood for the SRC! Does this show that more people are interested in standing for the SRC than attending General Meetings? Perhaps - it's just as logical as some of Mr Cunliffe's statements.

He assumes that general meetings will carry out the actions required on its motions. However surely Mr Cunliffe realizes how hard it is to get any student to do anything, presumably he means that for the period of abolition no action would be carried out.

"Such things as the 'genesis' scheme have not even been done by SRC members, but by people not on the SRC". True, Mr Cunliffe, but do you know of more than 10 non-SRC members who even know what "genesis" is?

Mr Cunliffe claims that "if after that (suspension) period, it becomes obvious that an SRC is necessary, the matter will have been proved". Again true, Mr Cunliffe, but by that time the affairs of the Association will be in such a state that it will take a long time to put the Association back on a sound footing.

However, there is one thing I do agree with in Mr Cunliffe articles: "There are certain weaknesses in my proposal, and it is true that certain things which are done now, would not get done if my proposals were adopted." But tough luck, eh?

Stephen Duckett.

## FIRE DE TOTTH!

Dear Sir,

I read with displeasure and dismay your article entitled "The Australian National University Union" in the last edition of Woroni. I had hoped (perhaps forlornly) that you, as a new, imaginative editor, would maintain the high standard of English expression in your publication. However, being written in a style reminiscent of grade four social studies and with subject matter a fourth form dropout could have no possible interest, let alone sophisticated matured students, this article appears worthless and in bad taste, contrary to the quality of the remainder of the newspaper.

In view of this article I trust that your reporter Mr. E.C. de Totth be dismissed immediately before he corrupts this publication, and through it, the University.

Yours faithfully,  
Isaac Pitman.

## PODGER RADICAL?

Dear Sir,

It was with considerable astonishment that I learned that Sydney's own Andrew S. Podger, B.Sc., has been described as "that extreme left-wing radical Podger".

To those of us who have known Andrew over a period in the more ideologically

divided atmosphere of Sydney University, Andrew was always a conservative, albeit with certain unsettlingly radical ideas on a couple of issues. (For example, he disappointed us by having certain reservations about the National Service Act, and by having something less than complete trust and confidence in our Prime Minister, J.G. Gorton.

However, when matters came to a head, Andrew was always to be found on the right side. When a member of the SRC Executive here, 1968-69, (and the leader of the conservative faction of the Executive), our Andrew was the author of a sharp news-sheet, condemning the role of the Left in a National Service Act demonstration. Andrew was also known to criticise Westmore, a self-styled conservative here whose DLP-ish social policies caused him to be known aptly as a radical conservative.

Andrew S. Podger was known in Sydney as the Evangelical Union plant on the SRC, and indeed did a great job in counterbalancing the radical element of the SRC at the time. In the two Presidential elections when he was a voting representative, he supported arch-conservatives, Cameron and Spigelman. It is only since his departure that dangerous left-wingers like McKean, Dwyer, Ferrow, Morris and Coles have come into a dubious prominence at the 'varsity'.

In closing, sir, may I reiterate that good old Podger is one of the safest conservatives I know.

Yours sincerely,  
John Blount.  
S.U. S.R.C. Rep. 1966-69  
Executive, 1967-69  
Vice-President, 1967-68  
Deputy Chairman 1968-69;

## BUGGER BIRD

Dear Sir,

I am a Mrs. Rugger bug  
An ordinary lass  
In fact you see me everywhere  
'Neath trees and on the Grass.

I like my man, and he likes me  
(A natural way to feel)  
And things we do are fun you see  
For kicks, and some for real.

But first - a little warning note  
To those who cannot see  
My status has been long haired  
Since the tender age of three.

If now you saw me on the street  
It would be hard to tell  
Whether I was a left-wing bird  
Or a rugger bugger gel.

I've skinny legs and jeans and rings  
Love Mary Quant and Prue,  
Politics just turn me on  
(But so does Rugby too).

And just because he studies law  
Or Eco. or Forestry  
It doesn't mean I'm different  
In a Nature Extraordinary.

For basically we're all the same  
And this you can't deny  
It matters not what length the hair  
In a fond woman's eye.

.WORONI July 14, 1970

But soft! And if it seem to be  
This jingle is worth naught  
Well by my troth I fear you're right  
It's time to cut it short.

So last, a question I would ask  
Let the answer please be true  
While my Man is playing Rugby  
Pray, what does your Man do?

## DUCKETT DEFIED

Dear Sir,

Mr Duckett raises a question "What is an SRC?" which he says realistically, but ignoring the principle, is "mainly an administrative body". By definition, an SRC is a Representative and not administrative body.

Representation. I take it, means expressing the opinion of those supposedly being represented. This, as Mr Duckett seems clearly aware (no doubt due to his extensive experience) is impossible without constant two way communications, and this is impossible except on specific issues. Given more than one person being represented by another, this last is equally impossible without unanimity of opinion.

The above is the point at issue in the present discussion of abolition - the fact is meaningful representation is not possible. What is being proposed is an avenue for expression of opinion, open discussion and, given that at least the possibility of greater awareness of what are at present SRC prerogatives, an expansion of that field, above all a sense of practical involvement (by more people than at present are even aware that such a thing exists) in student affairs.

Participation in government, to the extent of taking responsibility for one's own affairs ought to be one of the essential experiences offered by a University. It can't be done by relinquishing responsibility and authority to others.

Mr Duckett's "con" argument is a very good "pro" argument - read between the lines!

He begins with defining the SRC as an administrative body, hops to defining it as a decision making body with enough innuendo by the way to establish the second position as his true one. "Some body will always have to be a decision making body"; granted, but he suggests it must be an exclusive one. "Some decisions" we are informed "couldn't really be taken by a General Meeting". Such as? Well for example - a decision to appoint an editor, "a publications officer". Why? - because a General Meeting can be "stacked" whereas an SRC meeting can't? - really Mr Duckett! Possibly we could all become decisions making bodies - (and minds?).

"SRCs work constantly and continuously" - no comment. All that isn't said is that they work effectively.

The SRC "provides supervision of officers". People, Mr Duckett suggests, not only "wouldn't" but "shouldn't" do such things as "running typing classes, setting up a second hand book shop, organising exam seminars etc. without supervision". That is, no one not an SRC member either would or should do anything. Right now, we have dedicated SRC members doing everyone else's "back work" like e.g. preparing dental submissions. We, the abolitionists are attempting to deprive the campus of dedicated hard working people who do this kind of thing from love of humanity and strong white teeth. And should we believe they will disappear overnight at the removal of "supervision".

But what do we propose - certainly not to remove the opportunity - on the contrary to extend it. I grant the possibility - but not the cause if no one wants to propose dental submissions Mr Duckett let their teeth rot!

Mr Duckett's questions "Will the new body/bodies do such 'hard work'?" "Will General Meetings take small admi-

continued on page 11.

## ECONOMIC EDUCATION COMMITTEE

# ILLUSIONS OF INFLUENCE

In 1969, in this age of student power we were told that the Great Brooksonian Untried student participation submission would give ANU students "an effective say in the running of this university". However after 10 months of operation more cracks have appeared in its structure than even the most pessimistic would have expected.

As a member of the Economics Education Committee I will try and show where these problems have appeared in the Economics Faculty.

Since October 1969 only two meetings of the brand new shining Education Committee have been held. Both of these meetings were unadulterated failures.

The first meeting held on October 16th was spent discussing the mechanics of the committee, while the number of matters discussed in any detail that re-

lated directly to students could be counted on two fingers. At this meeting I requested that a meeting of the committee be held very early in 1970 to discuss the matter of staff-student relations and the structure of tutorials. The meeting was held on April 8th, only 10 days before the committee was to end its term in office.

The April 8th meeting, despite its impressive agenda, spent its time touching briefly on issues and then referring them to the incoming committee.

That meeting was held three months ago and as yet the 1970-71 Education Committee has not met. Actually the Economic History and Statistics Departments have not yet found students to fill their position on their committee. This is not the students' fault as the election of students to the committee is the duty of each Department. The other three departments solved their problem by open-

ing nominations over the May vacation and, finding that only one student had been nominated in each case, declared the students elected unopposed.

This farcical situation represents student participation in the Economics Faculty. The question that now arises is why has the system been able to break down as it so obviously has.

I would identify four main problems that have reared up in the face of student participation. Problems that were underestimated by all concerned in the initial planning and anyone of which could keep the structure failing in the future.

1. The student voice is not listened to, even when the point made by students is valid, unless the students are backed up by sympathetic staff members who give the necessary credibility to the idea. Many senior staff cannot appreciate that students may be able to make a construc-

tive comment on issues concerning the Faculty.

2. Several staff members see participation as an intrusion into their own private affairs and react when students ask to be able to comment on issues like staff appointments and student progress.

3. Student committee members receive little support from the mass of students either as a sounding board for proposals or as a source of ideas. Staff are less willing to listen to individual students, or participants, than they are to talk to representatives and as a result the views of committee members, student participants, carry very little weight.

4. Student participants, because of the above attitudes become easily frustrated with the system and they as a corollary make few moves to search out student opinion or report to students the decisions of the committee.

The combined effect of these problems has meant that the Education committee has had its powers cut by both the staff and the students. The issues discussed at meetings are very minor while the detailed discussion of important matters, like course structure, staff-student relations, future planning in faculty, academic progress and staff appointments, is never really touched on. The Economics Education Committee has become a mere shell of the planned participation system and unless action is taken soon by students and staff to inject some life into the concept of student participation, then in the Economics Faculty at least, it will be a waste of time for all concerned. Because of the lack of space I have not mentioned the changes that I feel could help make the system workable. If students in Economics or any other Faculty have ideas on how student participation may be made workable, I would welcome them gladly.

Michael Wright.

## TAKEN FOR A ROW?

# A \$27,000 SHED

Last Tuesday, the Honorable Mr Gorton, M.P., was deposed from the esteemed and cherished post of patron to the ANU Boat Club. In his place was elected the Honorable D.E. Fairbairn M.P.. The two primary considerations were of interest and wealth.

It is worth noting that both men are old boys of Geelong Grammar. This is in keeping with the Boat Club tradition. At the Annual General Meeting of the Club on July 7th, Mr B.G. Moore, formerly of Shore was elected Vice-Captain of Boats. The post of Secretary and Treasurer were filled by two old Kings' boys, Mr M.L. Lamb and Mr D.A. Walters, respectively. The Assistant Secretary Mr J.K. Gibson, had a private tutor and the Associates' Representative, Miss Margaret Clark,

The other office bearers, i.e., President and Vice-Presidents, were filled by members of the staff.

This club must rank second only to the First Fleeters for exclusiveness. In fact the National Library even thinks it expedient to keep all past copies of Boat - the club's magazine. But little do these admirers know.

In 1968, the Inter-Varsity team most of whom were Committee Members (strange, I thought to myself ...) voted themselves a large sum of money for 'expenses' and flew off to Perth. The Club has been crippled by a huge financial deficit ever since, even though they received a grant of \$1,795.00 in 1969. The Sports' Union also gave them a sum of money to sub-

sidize their trip to Perth of the previous year. The exact amount that was given remained the best kept secret on campus. Nevertheless, the Club still finds itself in grave financial difficulties.

The Boat Shed has cost \$27,000.00, most of which was supplied by the Australian Universities Commission. However, there is reason to believe that the Users' Committee (composed of Sports' Union, and Boat Club Representatives) decided that the amount to be spent on the Boat House was not to be reduced even if something of lesser priority had to be sacrificed. Everything else was of course of "lesser priority".

Darilyn Evans

## ONE YEAR LATER

# THE PARTICIPATION HOAX

Last year, University Council announced "sweeping" changes in its structure. It acknowledged the role and contribution of students in the making of University policies". At no time has Council acknowledged a RIGHT for students to be represented - in fact some Senior Officers of this University have indicated that they do not believe such a right exists! This is a clear example of the way in which participation is regarded by Administration - we allow them to be heard but we have no intention of allowing them a significant say!!

### DISCUSS BUT NOT TO DECIDE

The biggest hoax ever perpetrated in this University has been the "Liaison Committees". One of the great advances in Participation was claimed to be the Liaison Committee, in fact, at some levels, this is the only participation.

The establishment of Liaison committees quite effectively stopped any criticism of lack of participation in various areas. But what can they do? In many ways they are merely regarded as a place to shuffle matters to, in order to delay or avoid taking a decision. They are regarded

as a dumping ground for unwanted responsibilities! Even when they receive the garbage they have to consume, they find themselves impotent! Liaison Committees can never take the decision. The bodies where students are wasting their time i.e. DLCs, FECs etc., will never take the decision. The DISCUSS, not DECIDE!

The University has quite effectively excluded students from the Decision Making Bodies and given them Fruitless Discussion instead!!

Often Liaison Committees are not allowed to vote on matters by the staff member chairing the meeting but they reach a "consensus" (in most cases this is the staff members' consensus).

Liaison Committees are often ignored by the staff, or used by them to complain about matters, tell students about new systems that are going to be introduced, etc., etc..

### ANTI - STUDENTS ATTITUDES

- (1) Many Senior Officers of the University not only regard student participation as undesirable but as an unwarranted interference in matters best handled by the academics (read benevolent despots in

most cases, just despots in others). Council has resolved to "keep in view the competence that is widely available in the University when constituting its committees". And yet when the SRC requested that one student be placed on the Library Committee (set up to serve as a channel for advice from the users of the Library to the Librarian), this was referred back because although "students were significant users of the Library" they presumably do not count as users in this case - only Professors do!

- (2) Another senior officer, in answer to a request for a list of committees and their terms of reference, suggested that the SRC or "any other OUTSIDE body" had no right to know what matters are under CONSIDERATION by one of the most important bodies that affects students!

- (3) Over a year ago, Council agreed to change the prerequisites for membership of Council. There has so far been two elections to Council, at least three prospective candidates (who fulfilled the new conditions but not the old ones) have had their nominations declared invalid and still there have been no overt attempts to speed up these important changes.

- (4) Council decided to allow students

on to faculties but set no limits as to when they should or should not be present. All the Faculties decided (without students being able to vote) that no student should be present for discussion of exam results. At present staff members who are doing units in other departments have the right to sit in judgement of themselves. Why should students not be present to see staff members are being fair (if they themselves are not personally affected by the results).

### CONCLUSION

I still believe that Participation could work. It is being hindered in many ways throughout this University. However, hopefully these hinderances will be ironed out over time.

I recognize that there are many departments that have good Liaison Committees that work - but there are many that does not. There are many senior officers of the University who obviously have the student interest at heart, but there are others who, I feel, do not like any contact with students.

I would urge all students to try and ensure that the participation they have works effectively - if it does not, please complain to the SRC.

# BATTLE BEGINS ?

The student accommodation crisis has reached new and appalling heights! After a stormy meeting of the Garran Hall Junior Common Room last Tuesday it would seriously be recommended that students no longer reside there. Unfortunately the enlightened sixties have lead to the tyrannical seventies; this decade has plunged, once again, into the depths of oppression. The Garran Hall Governing Body (henceforth known as the GHGB) is the new S.S. of the University. But perhaps we should have some facts of the meeting.

In an unprecedented motion, passed at a previous meeting, it was decided that the members of the GHGB be invited to attend forthcoming Junior Common Room meetings. Speaking rights were also given. At the Tuesday night meeting several of the lesser known members in fact turned up, including Professor Ovington (for the tutors), Mr Lawrence (for Council), and Professor Whitmore (for the Board). The night started innocently with the election of a committee to investigate the Senior Common Room, then the fun began. Members were invited to question the Governing Body on points of Hall policy and immediately the pig-headed, bloody-minded paternalism of the Governing Body pushed its way to the surface.

David Spratt, quoting from memory a section of the Halls of Residence Rules, asked Mr Lawrence's opinion of the rule. He was asked in reply if he could get the wording right. Fair enough. But immediately Prof. Whitmore quoted a different clause from the regulations and most of the Governing Body agreed that the original rule, as stated by Spratt, did not exist! Of course they don't want it known that they have this

## Remember Brother Malcolm



power 8(5) states:-

'The Governing Body shall determine the rights, privileges and obligations in relation to the Hall of Tutors and senior and junior members of the Hall'. [Duckett saved the situation for democracy by quick thumbing through the University Calendar].

Does this mean they have the right to tell a student how to dress, or even what to eat? Yes!

And then we had the JCR motion asking for the abolition of the Hall rule concerning overnight visitors. Passed by a general meeting the GHGB rejected it 'out-of-hand'. So much for student policy and dictatorial power-mongers. Mr Lawrence said that they did not reject the motion out-of-hand but considered it carefully! Why didn't the Governing Body refer it back to the JCR? Perhaps they are too proud to explain their reasons to mere students - and Prof. Whit-

more was of the impression that at least some of the students did not approve of the motion, and Mr Lawrence was 'protecting minorities.'

Does democracy equal minority rule?

All students should agree with Pentony and Duckett: That the Governing Body should recognise that a General Meeting is the only representative voice of the Junior Common Room. Unfortunately, Mr Lawrence does not see the function of the Governing Body as that of a rubber stamp, equating this with non-representative decision making. And perhaps paternalistic Prof. Ovington should be mentioned when he took great pains to ask the Hall not to reject the Tutors, until they knew what the Tutors did. [He never did explain their function].

And a thrilling end to a tremendous evening. Such gems as: The Governing Body 'smooths out the ups and downs' of an 'annual itinerant population.' Together with: 'Students who don't like the way Garran Hall is run need not live there.' Let us hope they will refuse to live there until this bigoted government ceases to exist. But we can't knock Kent [the new warden]. Caught in the middle he finished the meeting with a fine speech urging students not to worry about the letter of the law but to live the spirit of the thing. Then why have the bloody laws? [Unless the system exists to feed the ego of a few by crushing the freedoms and privileges of the Garran Hall students.] And I almost forgot Podger!

Given speaking rights [after 10 minutes of debate] he stretched two words into a vigorous attack on the Governing Body. [It was a pity: he was as ill-informed as ever!]

## COMMONWEALTH CADETSHIPS 1971

**agricultural economics**  
**commerce**  
**economics**  
**mathematical statistics**

Honours degree cadetships are being offered in the Bureau of Census and Statistics and the Department of the Treasury to students who this year will have completed at least two years of a proposed honours degree course. Cadetships are also available in the Bureau of Agricultural Economics to students who will have completed the first year of a degree in agricultural economics or an approved economics major. Candidates must be under 28 years of age on March 22, 1971.

### benefits

Full time study on full salary for completion of your present course of study. Salary ranges from \$1792-\$3153 (\$1663-\$2838 for women) according to age.

### advancement

On completion of studies as Research Officer Grade 1 \$4040-\$5183 (\$3636-\$4755 for women) with minimum commencing salary of \$4200 (\$3780) for second class honours; \$4500 (\$4072) for first class honours. After advancement, careers in research into policy and land use aspects of production and marketing of primary products; economic and statistical research and planning and control of large scale statistical operations; fiscal policy, balance of payments and international economic relations, domestic economic conditions and short term forecasting. Full information, including salaries and scale of refund of fees, may be obtained now from:-

## COMMONWEALTH PUBLIC SERVICE INSPECTOR'S OFFICE

IN YOUR CAPITAL CITY OR AT YOUR CAREERS AND  
GUIDANCE OFFICE. APPLICATIONS CLOSE  
JULY 23, 1970

PSB7.83.60

# FUCK!

The exclusion of a sixteen year old Ward of the State highlights the great injustices being imposed on the student members of Ursula College.

The girl, who was under the personal care of the Principal, Sister Angela Cooney, was asked to leave after being found with a male visitor in her room after visiting hours.

This action reflects upon both the narrow-mindedness of the administration, as shown by the severity of the rules, and the general lack of communication and trust between the students and the administration. In fact the dissatisfaction of many residents and the ridiculous conditions imposed raise the question as to whether the College should, in fact, be on the campus at all. In light of the fact that two-thirds of the finance for Ursula was a grant from the Federal Government one wonders whether the money would have been better used in the construction of another hall of residence. The strong demand by females for positions in all three halls and the many vacant positions for full timers in Ursula substantiates this. Sister Angela, in an interview last Friday admitted that she was doubtful if the college could be filled by ANU students next year. And no wonder!!!!

As a Roman Catholic Sister Angela also said that she felt impelled to formulate rules which reflected the beliefs of her faith, and that people were to live in

the college, then they must, in signing the rules, accept both the rules themselves, and the principles implied. The administration can then impose their beliefs upon the residents by asking them to leave if (so they say) a resident broke a rule, whereas it is often a religious principle that is being applied. One wonders if this is hedging on breaking the University Statute on Affiliated Colleges.

But not only is there an attempt to inflict a morality upon the residents, but the residents are asked to report rule-breaking to the authorities - i.e. to inform on their friends, or as Sister Angela so nicely put it, the duty and loyalty of a resident is to the college in the first place, and to their fellow residents second. What sort of 'friendship' is this college attempting to encourage?

Sister Angela, in the interview, stated that the views of the residents were important in the formulation of rules, and this may be the case. But does this mean that if, IN THE PRIVACY OF ONE'S OWN ROOM, and without disturbance to anyone else one wishes to communicate in one way or another, with another person, expulsion from the College is a possible consequence?

If it does, then serious consideration should be given to allowing such colleges on campus, when much more satisfactory alternatives can be provided.

DRAFT RESISTERS TO MEET ...

# SERF BOARD

MIKE HESS

On Wednesday 15th July at 8.00 pm in the Union Refectory, a meeting will be held of people eligible to register for National Servitude this month.

This meeting has been called on the initiative of several people who are eligible to register at this time and who feel that it is time they and others in their position threat their freedom in the face of the threat from the National Servitude Act.

The need for the formation of such a group to investigate and clarify the implications of armed service has become increasingly apparent during the last few intakes, as many young men faced with the immediate prospect of serving in the army have obviously not been able to see clearly the possibilities open to them.

Although I favour non-compliance as an ethical stand, I realize that to many people, either because of their lack of political awareness or for personal reasons, this alternative is unavailable. In the following few paragraphs I will attempt to give a brief outline of the other alternatives people have chosen and of the positions

into which their stands have put them.

I see the National Service Act as open to three types of objection. They are broadly religious, humanitarian and political.

Religious objectors: very crudely, if you feel that God does not like the idea of your serving in the Army, then you register and at the time when the above realization comes to you, you go to the local Department of Labour and National Service, ask for a conscientious objection form and send this to headquarters. This second form is usually sent in after you receive your call-up notice, but it can be lodged at anytime after the initial registration has been acknowledged. Several people have won objection cases during their actual period of service.

Humanitarian objections fall into a similar although somewhat more ambiguous category.

It is important to point out in this context of legality that the objection need not be necessarily made to killing but

only to military service.

In both of these types of objection the objector finds himself eventually before a magistrate who must decide whether his stand is a conscientious one. This sounds very straightforward until we consider that in the courtroom set-up everything is stacked against the person who is forced to defend his beliefs. The procedure is that of the law (i.e. hard to understand, intimidating) while those opposing and judging the objectors have been for years in this situation and are accustomed to deciding the future of those who come before them.

Finally there are the political objectors. The law grants no acknowledgement of these (i.e. such beliefs are illegal) so the only way forward for the political objector is non-compliance. This path is also followed by individuals of religious and humane convictions and has among its followers all types from pacifists to supporters of the N.L.F.. The majority of political objectors are to the whole capitalist system and as such have been recognized, not only by the government as a challenge to its authority but by capitalist society as a challenge to its existence. Thus we saw the Liberal Party reject an alternative punishment scheme not because it would look too much like Siberian exile, but because it would bring draft resisters from all over the country together to plot the system's overthrow, and because certain Liberal back-benchers thought it was too lenient.

## CHOOSE FREEDOM

With the prospect emerging of renewed prosecution of non-registrants and conscientious objectors under the National Service Act, coupled with renewed agitation for the repeal of this Act, I feel the time has come to consider the debate on a higher level.

Perhaps the most effective line of reasoning advanced by advocates of National Service is that it is a duty of everyone to render certain services to the State in return for benefits we derive from its efficient operation. Without this willingness to serve the State we are told we are not fulfilling our role in the social system — we are accepting the benefits without accepting the responsible discharge of our duty.

I would like to examine this for a moment because behind this whole idea of patriotic duty lurks the far more formidable giant of State morality.

It is this "morality" which societies all societies use to overcome the objections

individuals raise to certain aspects of their operations. For instance, society in its dealings with its own members, states that although it is a bad thing to kill another man, certain other men must be disposed of for "reasons of State". They must be disposed of because they are enemies who threaten our society or our way of life. We are told that we ought not to steal things from another person, or more correctly from another member of our society, while at the same time it is quickly added that certain people, because they do not belong to our society, are fair game.

Examples of this type are certainly common to everyone's experience. The thing to notice about them is that although the participants and issues may vary, the pattern is always the same. It is that because we live in a certain society in a national State, we are somehow essentially different from other humans in different social and national positions. Not content with thus admitting ceaseless competition and jealousy between states, we have set our own state up as the supreme and absolute be all and end all. For this is the essential condition for the existence of a state; that it subject the rights of its citizens to its own needs.

Naturally we shy away from the realization of the true nature of the state, we say we change it by not accepting its moral code. But as long as we accept that individual rights may be limited by the rights of the state, we are as bad as the RSL patriots we like to laugh at, and we voluntarily reduce the rights of the individual to zero.

Where does this put us in relation to the National Service Act?

Well, certainly not with an incumbent duty to provide manpower for the state. However, perhaps we still have a duty to those of our friends who are required to register at the same time as ourselves. Surely this "duty" is only a slightly personalised image of that which society requires for itself but not for others. If we only have a feeling of duty towards those whose freedom the State restricts in the ANU, Canberra, Australia, are we to forget about the millions of others the State oppresses wherever it exists? Feel for a moment the feelings of others, Americans, Russians, Chinese, all forced to place their interest of state before their own liberty.

No! I am not saying we should automatically refuse to register or make martyrs of ourselves or any such thing. All I am saying is when you have to choose, don't choose the state, don't choose society, choose freedom!

...SAYS CHAIRMAN GOULD OF SDS

## 'SANCTIFY SRC SANCTUM SANCTORUM'

At the Students' Association Meeting which is to be held on Thursday night, there will be a motion to rescind a decision taken by a previous Students' Association meeting that made the SRC Executive Office a sanctuary for young men resisting conscription.

This article asks you, the students of this University, to defeat this rescission motion and to support the idea of the 'sanctuary'. Consequently I am not writing for the benefit of those who believe National Servitude to be a justifiable means of raising an army. Their souls are already lost. It is to the waverers and the doubters that I direct this appeal, those who believe conscription to be wrong, but who hesitate to come to the defence of law-resisters.

The question we must ask ourselves in this is: Is it good enough simply to disapprove in a law that trains young Austr

lians to kill, and then sends them to an unpopular war to kill or be killed? Or must we take our disapproval to the stage of resistance? If you merely object to conscription, but do nothing more, then your objection is useless. Men will still be conscripted, men will still kill, men will still be killed, until either we 'democratically' change the government, or we run out of men.

No, the need of course is for resistance. We see the National Service Act to be so evil and malicious in its effects on both Australians and their Vietnamese neighbors that action must be taken to stop this law.

Resistance to National Service has taken many forms. The two most common are non-compliance, i.e. refusing to obey call-up and medical notices, and aiding

encouraging and abetting young men not to register. Due to the lack of conviction of our government the latter category seems to be safe from persecution.

However the non-compliers are persecuted. These are men who have resisted the temptation of taking the two easy ways out, either by toeing the line — joining the Army, and collecting their blood-money every fortnight, or by conscientiously objecting. Their stand is a very lonely one, and any positive support alleviates their isolation.

To create a sanctuary for resisters in the executive office of the SRC would be mainly a move of moral support, showing the degree of sympathy of the A.N.U.S.A. toward the Anti-conscription cause. If in practice the clause were ever used, it would ensure the non-complier

would be taken off to jail in a glare of publicity, and not snatched away quietly and secretly.

The movers of the rescission motion will tell you that it is wrong to break the law, however token that breakage might be. I say that it is essential we support the non-compliers in this way, (as do Sydney, Melbourne, Flinders and Hobart Universities) in order to STOP the rampant breaking of the laws of humanity that are entailed in the conscripting of men for war. They will tell you that a similar motion was defeated by referendum in 1969. They won't tell you that only a third of students voted, and that the motion was a different one anyway.

So come to the meeting on Thursday. Show your opposition to the rescission motion. Let us be guided by rules of humanity, not political hysteria.

Black Panther party chairman Bobby Seale is serving a four-year prison term for contempt of federal judge Julius Hoffman's conspiracy trial court in Chicago. Sentence was imposed in November after Seale was bound and gagged in the courtroom when he sought to represent himself during the Chicago 8 trial in the absence of his lawyer. He still must stand trial again on charges resulting from the confrontation in Chicago during the Democratic convention. In addition, the party chairman is awaiting extradition to Connecticut for his alleged role in the case of the New Haven Panther 14 accused of murdering Panther Alex Rackley. Following is an interview conducted with Seale Feb. 11 in San Francisco County jail by Guardian staff correspondent Francis Ury.

You have been in jail since August. Could you give some details on your treatment in jail since then.

Well I've been in a number of jails since I was arrested Aug. 19. S.F. County and Cook County [Chicago] and a number of other jails across the country. In S.F. County jail I was thrown in the hole for having a Black Panther party newspaper that one of the guards here actually let me have after my lawyer, Charles Garry, requested that I have it based on the fact that I had to make some notes and outlines on some speeches that I had made, the content of which was to come up in court.

Could you describe the hole?

The hole itself is a box five feet wide and seven feet long. You have no bed, no bunk, no toilet. There is only a hole in the floor where one could defecate, urinate and this often overflows. This hole was ruled unconstitutional by state supreme court in 1966. The ruling stated that a man's supposed to have at least a mattress of some kind, full meals and a toilet. Recently there has been a grand jury investigation of county jail conditions, but every time a grand jury member comes around they take prisoners out of the hole until he has left; then they'll put him back in.

What kind of reading are you allowed here?

The only thing allowed is the daily newspaper and of course that's very limited in terms of any kind of black history or literature dealing with the revolutionary change that's going on in America. Even if I wanted to read about the history of Chicago people, Asian or African peoples, they won't allow those materials in the jails. They call it contraband here.

Why were you charged in the Chicago 8 conspiracy case since your connection with the other seven was tenuous and you spent only some 12 hours in Chicago during the riot period?

Well, I was one of the leaders in the Panthers' contribution to the revolutionary struggle along with Huey Newton and Eldridge Cleaver. Huey was in jail and Cleaver was in political exile and I think they also saw the necessity to move on me. At the time I was charged I was on a speaking tour in the Scandinavian countries so perhaps they were hoping I wouldn't come back. All in all, their reasons for moving against me are the same as the reasons they are now moving against brother [David] Hilliard and other Panther leaders. They don't have any evidence against me. All I did was make a speech [in Chicago] about the right to self-defense against brutal, unjust attack. We've always made speeches like this, but they turned it around and said that I was advocating a riot. The Black Panther party shows that we don't believe in spontaneous riots because we've seen so many of our people killed due to the lack of proper organization. Another reason they included me in the conspiracy is that the power structure is beginning to realize that 30 million black people are beginning to listen to the Panther party. If we were black racists they could easily isolate us, but such is not the case.

The Black Panther party has been criticized for its rhetoric. What is your reaction to this?

When we use the term "pig" for example, we are referring to people who systematically violate peoples' constitutional rights - whether they be monopoly capitalists or police. The term is now being adopted by radicals, hippies and minority peoples. Even the workers, when the pigs supported strike-breakers like they did at Union Oil in Richmond where 100 local police came in and cracked strikers' heads; began to call them by their true name. But I think people, especially white people have to come to understand that the language of the ghetto is a language of its own and as the party - whose members for the most part come from the ghetto - seeks to talk to the people, it must speak the people's language.

Were you brought to trial in the conspiracy as a result of the continuing crackdown by Mayor Daley and Chicago authorities on the Black Panther party, which in December resulted in the deaths of Fred Hampton and Mark Clark? Were they afraid of the growing influence of the party on Chicago's West Side?

Definitely. But I would not only localize this conspiratorial attempt to part of the avaricious demagogic ruling class, which extends from the Nixon regime on down. All are part and parcel of this attempt to wipe out the party. When we see what happened to brother Fred Hampton and brother Mark Clark in the pre-dawn raid. When we see this kind of action we see the smack of fascism. They think they can get away with what they're doing because they've fooled and misled the people. You see when they charge a person with a crime the mass media will tend to discredit a person completely. We see this happen in the Panther cases in Connecticut and New York ... and in the case of brother Hilliard, there was no understanding in the press of the way he talks and the language in the ghetto. For example his remarks represented a gross criticism of Nixon and the power structure he represented. The media took his remarks out of this context and created a climate of public opinion whereby he could be charged with threatening the President's life. As a result of this type of media coverage, law enforcement felt that the people had been sufficiently misled to allow them to move on the Panthers.

After they had effectively taken away the leadership they could then move on the rank and file membership of the Party?

Exactly.

Why do you think this backfired on them?

They couldn't wipe the blood off their hands quick enough. They had done similar things in the past. A lot of brothers had been shot and killed. Before, the press would print the police reports and no one would be able to know what really happened. But in this case it was different. An estimated 80,000 people went through the house where Hampton was shot dead and actually saw the bullet holes in the wall. These people received a firsthand experience of genocidal tactics.

In the case of the police attack in Los Angeles, a similar educational experience took place didn't it?

Precisely. I assume that what the L.A. police hoped to do was pull off an early morning 10 or 15 minute raid and shoot up and kill whoever they wanted to and get out of there but the party was smart and a sister in the office got a phone call out before they cut the lines saying we need the people and press here, and they came to the shoot-out scene. So when the police version of the story came out in the press the people were able to compare that version with what they saw ...

It is significant that in the L.A. case some 300 to 500 police equipped with the most advanced weaponry took five hours to overcome a force of 14 men and women Panthers.

That's an important point. You know they had a tank ready on the scene. That's fascism - that's all that is. Despite police reports to the contrary that they knocked on the door and asked the brothers to come out, the brothers were sleeping when the police riddled the office with bullets and when they broke down the door and came in shooting the brothers, had no choice but to defend themselves. Such tactics reveal the true nature of police intentions: one, to shoot up and kill as many Panthers as possible; two, to put the rest in jail on trumped up charges. In other words, law enforcement wants to wipe the Panthers out. They don't hide their conspiratorial intent. In the L.A. case it was in the papers how [Gov. Ronald] Reagan and [FBI head] Hoover were talking over the phone before the raid shows this. Then when the Justice Department claims that it has no intention of wiping out the Panthers we know its claims to be false and we know that they are bent on political repression.

With regard to the Chicago conspiracy

trial, defendant Rennie Davis said that the single most important issue dramatized by the trial was racism, as symbolized by your gagging and chaining. How do you see that?

Well, it's symbolic in the sense that judicial racism is as old as Dred Scott and it shows that very little has changed since 1857 in the courts. On the other hand, my chaining and gagging points out the fact that in America nobody has justice. I mean the white cats in that trial are treated similar to the way I was treated. The racist mentality can also be applied to people other than blacks. This is the most important point raised by my treatment in that trial. I mean the fact that they had black marshals in the trial didn't really stop the racism of the trial itself. The use of the black marshals was a diversionary tactic on the part of the court. The court could then claim as it did that the presence of black law enforcement in the courtroom made my claims of racism inapplicable. Well, I say that if a black judge was going to use the same fascist, racist tactics as Julius Hoffman, I would have acted no differently. You see an important thing to understand is that the system itself is white.

It's evident lately that there has been



**'You have to go out and fight the battle for the oppressed people - white, black, red, brown - wherever they may be'**

tical change on the part of radicals a regard to the judicial system. Before radicals, both white and black would sit back and allow the right to proceed in "orderly" fashion. Now radicals have decided to make trials into political forums to expose the political nature of the judiciary and to publicize radical ideas and life styles. Why has change happened?

I've all found that the process of American judicial system, including procedure and jury makeup, actually violates the constitutional right to a fair trial by jury of one's peers, and stops in the courtroom. Look at ransom trials in the N.Y. 21 which amount to forcible abduction. They do have bail - 1000 each - but it can't be met. It's an outright violation of constitutional rights. In my case in 1969, I wasn't allowed to even defend myself, whereas in Nazi Germany in a Bulgarian Communist accused of the Reichstag fire was allowed to defend himself. In L.A. recently, another accused of attempted murder of a Watts shootout brought rats to the room which they had caught in jail cells. Even jail conditions violate one's constitutional rights. In

that same jail recently, one of the deputies tried to beat a brother up and the brothers had to defend themselves against the deputies, so one can see that the unconstitutionality of the judicial system applies to all levels, including the penal. The people who bear the blunt end of this system are now showing a willingness to stand up against it and recent trials point this out.

They are willing to define a racist judge as a fascist and a pig - that's what the party means by pig, one who violates a person's constitutional rights. In any case the judicial branch of the government is the last area of appeal for a person whose rights have been violated by unjust laws and brutal enforcement so when you get to a courtroom and find that the judge himself is a fascist at this point one doesn't have much choice but to expose his racism and fascism and stand up for his constitutional rights. All I did in Chicago was to exercise my legal right to speak in my own behalf and I was given four years in jail as a result. But I think the most serious injustice perpetrated by the court system in America is the inability of a black man to get a jury of his peers. In Huey Newton's trial there was one black on the jury and he was over 40. This happened in a city which is over 50% black. Now Huey

had been a student in college. Why couldn't he have had some young people or students on that jury?

What do you think about the recent revelation by the Mayor of Seattle that federal authorities attempted to influence him to raid the Panther headquarters in that city?

It's no revelation. We have been talking about a federally-led conspiracy against the party for some time. In one sense it is a revelation that a government official would expose the attempt. But the man compared us to Minutemen and we're not Minutemen. We don't believe in building arsenals of weapons. If you were to go into a Panther office and find 10 Panthers you would probably find that each one of these people owns a gun for self-defense only. The party's rules are quite strict about this. I think it's important that this official didn't give in to the Gestapo tactics of federal law enforcement, but I think his conception of the party's attitude about self-defense is erroneous. This is a typical mistake: many people concentrate on the self-defense aspect of the party's program and don't take a look at other programs the party supports like free breakfast for children, community control of the police, free clothing programs, cooperative markets, cooperative housing, with an emphasis to unify all workers around the issue of a 30-hour work week in this country with the same pay, the issue of jobs for the poor and oppressed and the issue of who controls the means of production in this country. In other words, drastic social change through socialism. With this in mind, it is hard to accuse us of being Minutemen types.

The self-defense aspect of the party does bother a lot of people in this country. Could you clarify the Panther position?

First of all, no Panther can break a gun law unless his life is in danger and the party recognizes this. If he does so we will expel or suspend him depending on the seriousness of his offense. Panther party training in the area of self-defense includes a study of gun laws, safe use of weapons and there is a strict rule that no party member can use a weapon except in the case of an attack on his life - whether the attacker be a police officer or any other person. In the case of police harassment the party will merely print the offending officer's picture in the newspaper so the officer can be identified as an enemy of the people ... no attempt on his life will be made.

What is the Black Panther party's position on male chauvinism?

The fight against male chauvinism is a class struggle - that's hard for people to understand. To understand male chauvinism one has to understand that it is interlocked with racism. Male chauvinism is directly related to male domination and it is perpetuated as such by the ruling class in America. When we talk about women's liberation we're not talking so much about biological equality. There is a basic biological difference between males and females just as there are even more striking biological similarities between the sexes. Though male and female differ with respect to the genitalia, all human beings have an essential biological similarity - two arms, two legs and what have you. But that is not what we're talking about when we talk about equality for women. All people talk, think, feel and human relationships have to be determined on that basis, not on a sex basis. The same goes for racial differences. The puritanical tradition also had a lot to do with male chauvinism. The taboo on sex was absurd in the first place because three billion people got on this earth that way. Looking back in history, it is easy to see that women have received the blunt end of European prejudice against sex. How is racism connected with this? A good part of racism is the absurd psychological fears on the part of people who think that the black man has a bigger penis than the white. Thus male supremacy on the basis of sexual organs can be connected to racial supremacy arrived at through the notion of sexual differences by race. Cultural

nationalists, like Ron Karenga, are male chauvinists as well. What they do is oppress the black woman. Their black racism leads them to theories of male domination as well. Thus black racists come to the same conclusions that white racists do with respect to their women. The party says no to this. Personally, I don't think that women who want liberation want penises; they just want to be treated as human beings on an equal basis, just as blacks who demand the liberation of their people. Eldridge Cleaver talked about this in "Soul on Ice". Superman never tries to relate to Lois Lane, nor does he try to relate to the oppressed. Rather, he relates to superficial violence, throwing people halfway across the ocean, etc. The concept I'm trying to establish is the cross-relation of male chauvinism to any other form of chauvinism - including racism. In other words the idea of saying "keep a woman in her place" is only a short step away from saying "keep a nigger in his place". As Eldridge said in his book, the white woman is a symbol of freedom in this country. The white man took this chick and stuck her up on a pedestal and called her the Statue of Liberty and gave her a torch to hold. Well I say put a machine gun in her other hand.

Recently Jerry Rubin remarked that although the judge in the conspiracy trial has complained about the language of the defendants, the real obscenity in the case was the willingness of the court to use violence in the courtroom to prevent the defendants from asserting their constitutional rights.

That's typical. It shows the system's preoccupation with words rather than the more basic question of how people relate to one another. For example, in lower class terms, mother fucker doesn't necessarily mean a sexual taboo. It can be used five times in one sentence by a brother in the black ghetto and each time it will have a different meaning and connotation. In any case, research indicates that the origin of the term comes from the slave master's rape of a slave's mother. We see the taboo concept as being closely linked to racism. At the same time the party sees the need to stop using the term just so we can get a segment of the white population to understand the aims of the party. When we talk about obscenity in the courtroom, I think the most obscene thing is the ruling class' refusal to relate to the life, liberty and pursuit of happiness of those who culturally refuse to go along with its norms. We say human beings have a right to live and survive. The obscenity in the Chicago courtroom is the violation of human and constitutional rights.

Much of the mass media has been playing up the circus aspect of the trial in Chicago and has been treating Hoffman as an exceptional case in a judicial system which is otherwise just and honorable. What do you think?

People like Hoffman are the rule, especially with respect to minority peoples. Murtagh, the judge in the New York Panther 21 case, is a notorious racist. It's just now that people like Murtagh and Hoffman are being exposed for what they are: fascist and racist.

Do you expect any changes in the structure or direction of the Black Panther party in the future?

Our objective is the education of the people. I don't think we'll make the same mistake that the Communist party made in the 1950s as a result of the repressive measures the government took during that time. You have to go out and fight the battle for the oppressed people - white, black, red, brown - wherever they may be. The party's recent formation of the National Committee to Combat Fascism represents a change, a good one, in that it creates an organization in which movement groups can come together and coalesce to fight the oppressor. In any case I don't think there is any way for the party to stop doing what it's doing and I don't think it will undertake any significant policy change in the near future.

Professor McAuley in this work (based on the 1968 lectures of the Foundation for Australian Literary Studies at the University College of Townsville) attempts to discuss the merits and methods of conveying direct personal experience in Australian poetry, deciding that some poetry, despite technical fault, is valuable for the personal element alone.

All poets, of necessity, write from

personal experience. McAuley, in a series of often vague explanations, tries to distinguish between the more usual methods'... by which personal experience is used by the poet but only when generalised or translated into other terms. And "direct avowal of personal experience." Harpur's second monody on the death of his son Charley illustrates this distinction. But here McAuley seems to apologise for the im-

perfect verse and turns our attention to the personal element which supposedly gives the poem its value. We can be moved by the experience in the poem but I wonder if this is not completely overshadowed by the technical blemishes. There are good and bad ways of conveying direct experience.

In *Early Voices*, the first chapter of the book, which is devoted to

Harpur and Kendall, the distinction between the expression of individual experience and "common" emotion is discussed at greater length. The "personal element" is seen in a poem "... in which the concrete particulars of an individual situation are rendered ... the feeling in such a poem comes to us not as an almost abstract universal thing but as specified by the circumstances in which it arises." In this field Professor McAuley, armed with biographical parallels, attempts to explore the personal element in various Australian poems.

In dealing with both Harpur and Kendall the merits of various "bad" poems are discussed in the light of gross technical blunders. The personal element seems to justify these poems in the eyes of McAuley who thinks that "... it is not going too far to say that what has raised Kendall to the ranks of a minor poet was the experience of utter failure and guilt and wretchedness that broke him down in 1871-2 ..." Surely

misery and recriminations are not the sole criteria for judging minor poets.

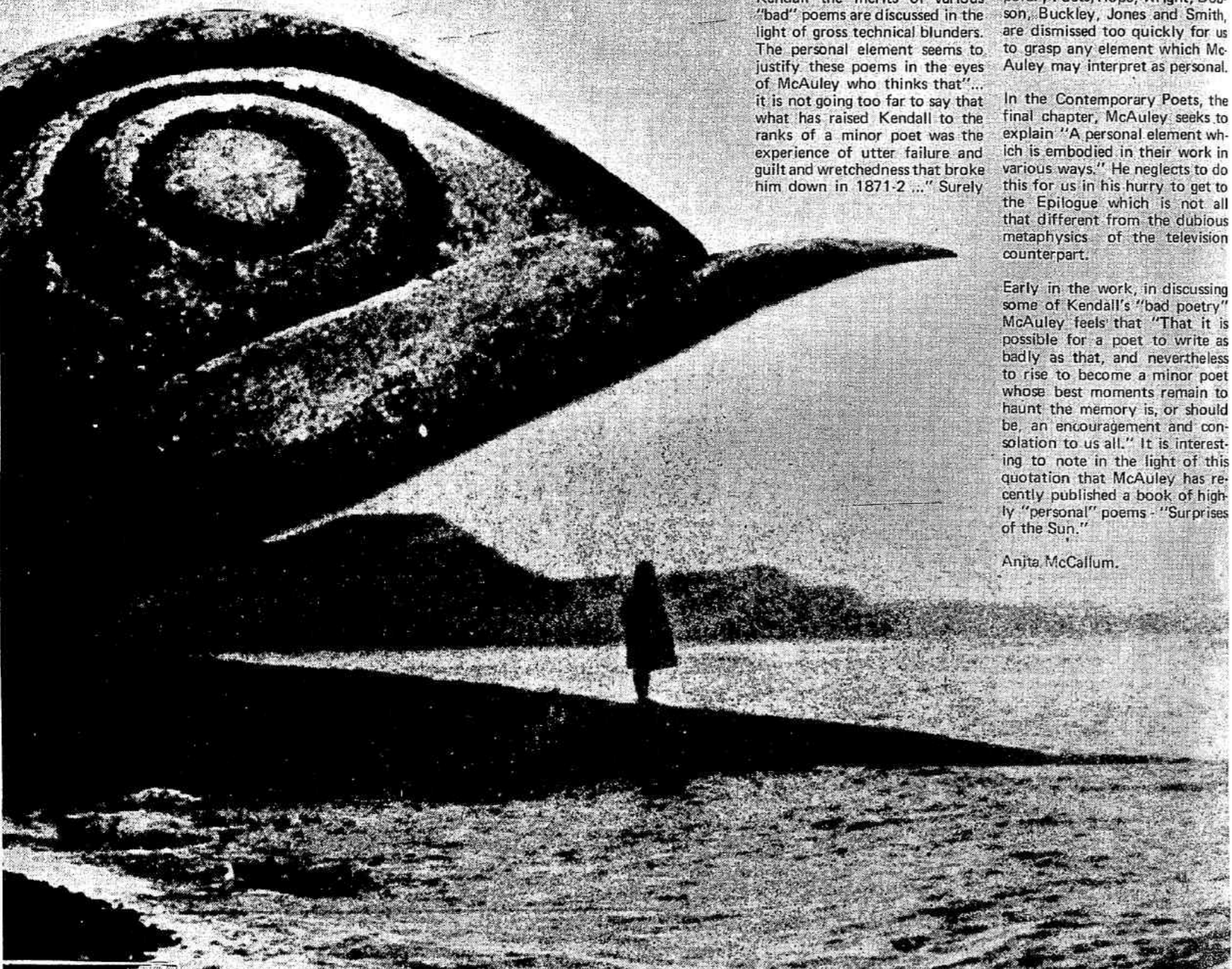
The Middle Years, the second chapter of the book, deals with Brennan, Neilson, Gilmore and Slessor. I wonder how seriously McAuley intends us to take his observation on Brennan's poetry that "... what prevents the poetry from being completely dead amidst its attempted splendours is the fiery burning current of personal experience and feeling." Suitable biographical details stud a pedantic analysis of Brennan's poems. Neilson, Gilmore and Slessor, along with the Contemporary Poets, Hope, Wright, Dobson, Buckley, Jones and Smith, are dismissed too quickly for us to grasp any element which McAuley may interpret as personal.

In the Contemporary Poets, the final chapter, McAuley seeks to explain "A personal element which is embodied in their work in various ways." He neglects to do this for us in his hurry to get to the Epilogue which is not all that different from the dubious metaphysics of the television counterpart.

Early in the work, in discussing some of Kendall's "bad poetry" McAuley feels that "That it is possible for a poet to write as badly as that, and nevertheless to rise to become a minor poet whose best moments remain to haunt the memory is, or should be, an encouragement and consolation to us all." It is interesting to note in the light of this quotation that McAuley has recently published a book of highly "personal" poems - "Surprises of the Sun."

Anita McCallum.

JAMES McAULEY  
The Personal Element in Australian Poetry  
A&R 1970 64pp



Prof SOL ENCEL  
Equality and Authority - A study of class, status and power in Australia

This book is without doubt the most important sociological work about Australia to appear to date, in spite of its defects as a piece of pure sociological analysis. For the first time, a serious attempt has been made to discuss in a consistent and coherent framework the social underpinnings of power and its exercise in Australia. It is a refreshing departure from the long succession of departures from Sir Keith Hancock's 'Australia' (written in 1930) which have constituted the general accounts of Australian society written to date. In particular, it avoids the isolationist and introspective biases which accounts of Australia from a largely historical viewpoint inevitably contain (though Hancock himself avoided many of them). Encel makes a determined effort to relate the categories of social stratification derived in overseas studies to Australia, and to use them to illuminate and explain the comparisons with other countries (predominantly but by no means exclusively Britain and America) with which the book abounds. He treats Australia as "a special case of contemporary, affluent, urban, industrial, white society", and thus neatly bypasses the dead-end of isolating some unique "Australian character", and then trying to explain either its existence or its disappearance.

The main theme of the book is summarised in the first part of the title, "Equality and Authority". Encel remarks in his opening words that the genesis of the book lay in his experience as a junior clerk of the status system of the Commonwealth public service in Canberra, and the doubt this threw on the egalitarian picture of Australia. In contrast to some of his earlier articles, though, Encel admits that egalitarianism has acted as an important strain in moulding Australian public institutions, but he points out that the attempts to institutionalise equality have been paradoxical in their effect:

"...the search for equality of the redistributive kind breeds bureaucracy; bureaucracy breeds authority, and authority undermines the equality that bred it."

The theme, however, is not consistently followed throughout the book. It receives its main elaboration in Chapter 5, "The Bureaucratic Ascendancy", and appears in Chapter 13, the first of three on the structure of the Commonwealth public service. The first 50 pages summarise and criticise overseas theories of class, status and power, and are intended to serve as the theoretical background to what follows. The remaining 375 odd pages, however, rarely if ever refer to

this theoretical introduction, and only occasionally make mention of the theme of Equality and Authority (with the exception of the two chapters just mentioned). Instead they comprise a lengthy and exhaustive series of detailed sectoral studies. Encel first describes the institutional bases of stratification in the occupational structure and the educational system, together with a summary of popular perceptions of class as revealed by various surveys. He then examines the composition and background of elite groups in politics, the public service, the squattocracy, the directors and managers of big business, and the army.

There can be little doubt that the wood tends to get lost for the trees. Fact piles on fact, examples jostle for attention, and it often appears that the author was determined to get every relevant reference he has collected into the book, however little it adds to his theme. More seriously, in paraphrasing the findings of other authors he occasionally distorts them: the reader would be well advised to consult the original source before accepting Encel's description. Also he is obviously unhappy with statistical tables (such as table 6.1, p. 90), or completely misinterprets the significance of statistical constructs used by others - for

example, those derived from factor analysis of census data (p. 91). Elsewhere his preference for description combined with a determination to present all the data results in paragraphs of reported percentages and other figures whose significance tends to be smothered in the bulk. An excellent chapter on "Directors and Managers" is occasionally marred by this, while at the same time including tables which use statistical illustration to great effect.

The persistent reader will, however, find it worth his while to tolerate these minor weaknesses, and also the fact that the book has no real ending, but simply stops in the middle of a discussion of the activities of returned soldiers. For overall Encel's insights and analysis are as interesting as they are important. The book will be essential source material in future years for anyone seeking to explain or study the workings of power in Australia. It is perhaps fortunate that occasional weaknesses in Encel's arguments should be easy to see, for otherwise the book could become the unchallenged 'conventional wisdom' on Australian society for the next decade or two. It is too seminal a work to deserve such a living death for its ideas.

Peter Scherf

# BUSH WEEK

TICKET OFFICE S.R.C. OPENS WEDNESDAY 15 JULY

## TARAGO

BY TRAIN

### 16/-

EARLY AND LATE RETURN TRAIN AVAILABLE.

## DIMBOOLA

### £1.12.0

40 TICKETS FOR EARLY BUYERS  
80 TICKETS TO GO UNDER  
SPECIAL 'LOTTERY' SALE.

AVAILABLE 8.30 - 6 p.m. ONLY.

TICKETS COVER TRAINFARE, WEDDING BREAKFAST, WINE, ETC.

## BUSH BALL

FRIDAY, 24TH JULY

### UNION

TICKETS AT DOOR

## BUSH DINNER

SATURDAY, 25TH JULY

### BRUCE HALL

OUTBACK ENTERTAINMENT \$1 AT DOOR.

MUTTON, POTATOES, PICKLES, BEER, BREAD AND BUTTER'

## WARNING! PROVISIONAL PROGRAMME

### MONDAY

BUSH GEAR FOR SALE ON THE LIBRARY LAWN.

COLLECT 'TARAGO TELEGRAPH' (REGISTERED AT THE NRMA FOR TRANSMISSION BY A CLASS VEHICLES), TO FLOG DOWN TOWN. S.R.C. OFFICE.

12.45 P.M.

'INNOCENTS IN THE BUSH' AL GRASSBY, MEMBER FOR RIVERINA.

5 P.M.

EXHIBITION OPENING SGS 'OLD SNAPS'.

7 P.M.

OPENING MENZIES 'EXHIBITION OF BUSH AUSTRALIA'.

### TUESDAY

FLOG MORE 'TARAGO TELEGRAPHS', AIDS CARINGA 'MAN-CARE' ABSCHOL.

8 P.M. BUSH WEEK ORATION ( TO A SEGREGATED AUDIENCE), 'MORALITY IN THE MULGA' DR. DES O'CONNOR'

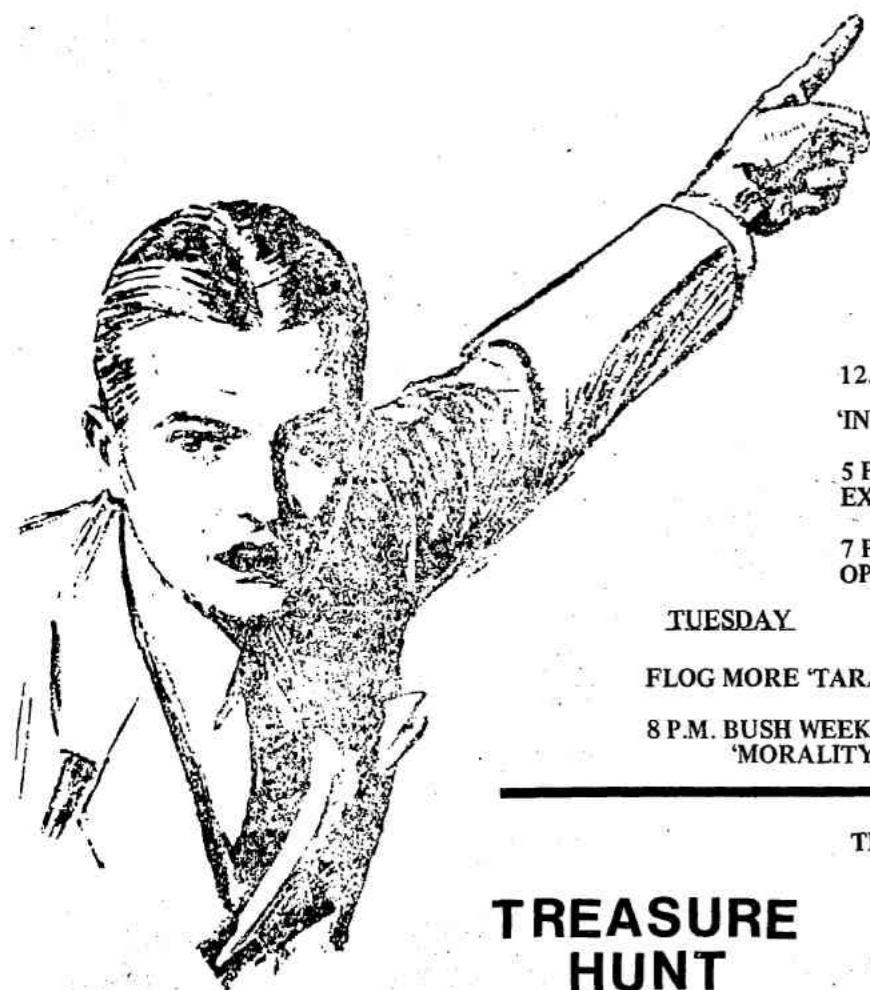
TEAMS MAY BE REGISTERED SRC OFFICE.

FROM WED., 15TH.

### TREASURE HUNT

### WOODCHOP

### SCAVENGER HUNT





continued from page 2

nistrative decisions? Will it scrutinize the finances?" "Will we appoint office bearers - and what is the difference?" can't all be answered here, but can and will be answered. The last and most significant answer in principle.

If office bearers are executive only and committees are constituted by any interested student with full voting rights - if that executive publish their agenda before a meeting - it means anyone can attend any or all meetings of any committee in which they are interested. Thus they have the opportunity of exercising their theoretical right to self-government - to learn about different "portfolios" and contribute to the administration of them. If we do nothing certainly nothing will be done a proper result of doing nothing. Naturally it means minority rule, but not an exclusive or fixed one. It differs in being a minority of interested - compared with a majority of disinterested people.

Mr Duckett's final point condemns the present system - the problem as he sees it is apathy. I suggest some reasons:

- 1) General lack of information.
- 2) Failing of alienation from the decision making body.
- 3) Consequent lack of interest.
- 4) Lack of desire to be involved in all and sundry activities in order to achieve possibly only one goal.
- 5) The practice of delegating authority - the rest follows.

What also follows is an assumption of protective authority such as Mr Duckett displays.

I ask you to consider whether the fact that "only 1200 voted in the last elections" and "we've never had a General Meeting even a third that size" is due to the present system and the consequences I have outlined above - or, to the innate lack of interest, ability and responsibility that Mr Duckett suggest, is natural to most of us? - and leave you with today's sobering thought.

If you don't clean your own teeth - they'll rot! Even Duckett won't really do it for you.

Sandra John Arts Rep (sic)

## NUAUS TRAVEL

For many years the NUAUS Travel Department has been growing at a rapid rate. The first travel scheme was introduced in 1961 when 30 students went to India. In the 1969/70 summer vacations over 1100 students travelled on schemes to more than 20 countries. This year 2000 students and members of the families are expected to travel on different schemes.

As well as the expansion of the group travel which allows students to visit every continent except Antarctica, NUAUS is now expanding into the field of individual travel for both students and staff by opening Travel Advisory Bureaux on each campus in Australia.

Unfortunately because group travel requires the people to travel as a group i.e. they all must depart from and return to Australia on the same flights to be eligible for discounts many University people, particularly staff, because of other commitments, are unable to take advantage of the benefits of group travel. To service these University members NUAUS is opening TABs staffed with trained Travel Agents who are well versed in the requirements of University Travels, although their main functions will be to assist students with the NUAUS Travel Schemes.

Mrs Claudia Hyles has been appointed as the NUAUS Travel Adviser for the ANU and she may be found in the TAB next to the Woroni Office on the lower ground floor of the Union.

## ANOTHER SPORTS CLUB

Several of our fellow students have come up with the idea of starting a Flying Club and certain moves have been made to realize this idea. The organizers also believe that if the club succeeds, the ANU will have the distinction of being the first University in Australia with a flying club.

The aim of the club are as follows:-

- (1) To provide a means whereby students in aviation can associate and share a common interest.
- (2) To engage in flying competitions against local or inter-state aero clubs.
- (3) To acquaint its members with aircraft in general, assist in obtaining a pilots-licence and advise on procedures to be adopted.
- (4) To provide cheap week-end outings or daily outings to winter resorts and nearby cities, provided three passengers can be obtained.
- (5) To provide cheap transportation to any city within Australia, provided three passengers can be obtained, for University staff as well as students.

Recent negotiations with a Canberra flying school have succeeded in obtaining concession rates for those who wish to obtain a pilot's licence. The going rate of flying tuition in Canberra is normally \$15.00 an hour solo and \$17.00 an hour dual. By being a member of the club, students can now receive flying tuition for only \$13.00 per hour. If enough members are available and interested, the club may become affiliated with the Sports Union, which in turn could make flying cheaper again.

Because the club will be a non-profit organization, it is possible to provide cheap transportation to anywhere in Australia. However, due to the costs involved, it is imperative that three

passengers must be obtained, and that the intended trip is a return trip.

Here is a sample fare:

A return trip from Canberra to Adelaide would cost only \$49.30 instead of \$80 with an airline. The travelling time is only ½ an hour longer than the airlines' time and in some cases it is even shorter, due to the forced stop-overs of airline aircraft.

The club can also provide the parachute club with an aircraft should they so desire.

The organizers believe that the club can save students and staff a great deal of money, as much as \$250, whether travelling interstate or learning to fly.

Flying gives a person tremendous satisfaction. It is a challenging sport and demands skill and concentration of the pilot, but it is not for those people who lack initiative, responsibility or leadership. Flying also provides a great opportunity to see Australia for a really ridiculously low financial outlay.

So, if you think you have the ability and are interested in aviation, or just saving money, contact your club organizers or the Sports Union Executive Officer below.

The organizers are also interested to hear from anyone who held or still holds a pilot's licence.

FRED VAN BEVEREN  
65 - 2091  
23 Kalgoorlie Crescent,  
Fisher, A.C.T. 2611.

NEIL GRAY (Ex. Off.)  
49 - 2273  
Sports Union Office,  
University Union.



### ICI ANZ offer students exciting careers, not just jobs —

Looking for a career with the right balance of challenge and opportunity, interest and reward? Final year students from all faculties are invited to discuss career possibilities with representatives of ICI ANZ who will be on campus shortly. Arrange with your Careers and Appointments Officer to meet them.



IMPERIAL CHEMICAL INDUSTRIES OF AUSTRALIA & NEW ZEALAND LTD  
PO Box 4311, 1 Nicholson Street, Melbourne, 3001

So you've almost got your degree. You'll mop your brow and heave a sigh.

### But then what?

For the past sixteen years you've been studying and poring over your books, sweating through exams. Soon you'll have your degree (B Com, LLB, BA or B Sc) - and your working life will start.

Get off on the right track from the beginning with a company that will give full scope to your talents, full rein to your ambitions.

We want people capable of development for either marketing management or specialist careers.

On July 20 our Employment Manager, Howard Scrivenor, will be on campus to talk about opportunities and careers with Mobil Oil.

What he has to say will mean a lot to your future.

So come and chat.

Mobil Oil Australia Limited

# stirring gently

I spent the week 21st - 27th June in Sydney visiting its three universities and investigating the impact on them of the Christian Societies and the contributions to their life of individual Christians. I struck a good week. The chief public questions being debated were the Newington College Council's dismissal of the headmaster, the Revd. D.A. Trathen, and the expulsion of two students (one of them, Hall Greenland, the subject of an ASIO file) from Sydney University for their part in the occupation of the Administration earlier in the year. On the latter question a Front Lawn meeting predictably voted in favour of a boycott of lectures as a sign of sympathy with the two students. On the former, the question is causing more and more people to declare their support for an opposition to Mr Trathen's call for defiance of the National Service Act. I am writing in advance of the College Council's meeting set down for 2nd July but it is almost certain that the matter will not end there.

During my week in Sydney the Revd. Norman Webb, Master of Wesley College at Sydney University and a member of the Council, spoke at meetings arranged at two universities by the Student Christian Movement. He and the Methodist Chaplain at the University of New South Wales, the Revd. Tony Balleine, both resigned from the Newington Council when it dismissed the headmaster, and then withdrew their resignations pending an inquiry into the legality of the Council's actions. The same week saw a letter appear in "The Sydney Morning Herald" signed by five Methodists from ANU strongly supporting Mr Trathen. Since then one hundred other Methodist clergy and laymen have publicly declared their support while the Newington and G.P.S. Old Boys' Union have voiced their opposition.

Webb, in his public statements, has made two important contributions to the de-

bate. The first is his point that the law is not to be regarded as enshrining in their highest form the human values of justice, hope, love and trust; it is likely therefore - and it is to be hoped - that human beings will feel committed to defend values and principles that are higher than the law. This is not to counsel anarchy; as long as some people behave antisocially there will be need for the law. But neither should the defence of law and order be seen as the first priority, especially in cases where a man's conscience tells him a law dealing with a matter of life and death such as National Service is unjust.

Webb's second main contribution was to point out the economic and social pressures that often prevent a young man from registering as a conscientious objector: disinheritance, unemployment or loss of prospects for advancements to name a few. Within the same week, Professor Edwin Judge, in an address entitled "The Gospel and Social Change"

delivered to the Evangelical Union, also said he could not condemn a person who in good conscience defied the National Service Act.

Those of us then who have been calling for the repeal of the Act have been getting considerable support recently from a wide variety of Christian groups in universities.

Mr Mark Cunliffe, President of the Australian National University Students' Association today stated that the Association supported the right of Revd. D.A. Trathen, Headmaster of Newington College to voice his opinion on the National Service Act. Mr Cunliffe said that the Association at its last meeting had overwhelmingly carried the following motion:

"That the ANU Students' Association write to Revd. D.A. Trathen of Newington Methodist College declaring its support for his stand on the National Service Act."

## what is social action?

SOCIAL ACTION is a Saturday afternoon spent with 20 or 30 environmentally underprivileged kids helping them vent their creative instincts with paint and paper, or a day of guaranteed exhaustion chasing kids around a fauna reserve at a "picnic", discovering with them more about Australia's wildlife. To the Children's Education Group, it means being involved in the problems of the young, trying to broaden their appreciation of life which, in the cases of these children, has often been stunted by their poor economic background, the size of their families, and other factors which stifle a kid's natural development in depressed areas.

SOCIAL ACTION is a Meals-on-wheels operation working out of Bruce Hall and Ursula College, providing an essential service which is otherwise uncatered for. Once again it is the establishment of a human relationship which seems to be the basic need. Sunday dinner is looked forward to by many Canberra pensioners for this reason. SOCIAL ACTION is visiting a War Veterans' Home inhabited by tired old men, permanently depressed by lack of visitors and variety. It means playing a guitar for a sing-along or just drinking cups of tea and listening, seeing these men respond and warm to company.

SOCIAL ACTION is assisting the Canberra Civil Rehabilitation Committee in its aid to just-released or paroled prisoners who have been sent to Canberra for a period of time. Often these ex-prisoners are complete strangers to Canberra and up to 50% are under 25 years. By maintaining a liaison with the Committee and assisting in specific cases, Social Action is endeavouring to make life more livable for those who have been dumped with little money and no friends in what can be a cold and almost hostile city.

SOCIAL ACTION is people involved with people.

WHY?

Are we petty do-gooders?

YES!

And we need your IDEAS and INVOLVEMENT in order to maintain and expand our activities - and maybe become more than just petty do-gooders!

It's up to you.

Be involved! Meet Social Action people at 8 p.m. on -  
WEDNESDAY JULY 15  
MEETINGS ROOM - UNION.

And for more information see:-  
Keith Stevens - Burton Hall  
Ashton Robinson - Burton Hall  
Ian Bollen - Garran Hall.

SOCIAL ACTION is not providing merely a homework service, but trying to improve a child's grasp of a subject through personal tutoring. And perhaps more importantly, providing the child with a human being outside his usual environment who is prepared to stop and listen, and then to talk WITH, not AT him; someone who is outside the overcrowded couldn't-care-less T.V. dominated situation which, in many instances, exists at home.

### woroni staff

Editor: Peter Symonds  
Assistant Editor: David Spratt  
Business Manager: Rodney Smyth  
And: Michael Silvertown Kitty Eggerking, Bryan Havenhand, David Bisset, Mary-Lou Wright, Mary Clowry, Mary Carse, Andrew Wadsley, Ann Hamilton and Hank.  
DSP: Nguyen Dien  
Printer: Maxwell Newton

### STUDENTS ASSOCIATION

#### GENERAL MEETING

THURSDAY, 8 p.m. UNION

Business: Abolition  
Sanctuary  
NUAUS Delegates.

#### GOING UNDERGROUND?

ALL THE HEAVY SOUNDS AT THE  
SWING SHOP 958068

#### THE AUSTRALIAN NATIONAL UNIVERSITY UNION

#### NOTICE TO ALL MEMBERS

The Annual General Meeting of the Union will be held on Monday - 25th July, 1970 at 8.15 p.m. in the Upstairs Dining Room of the Union.

E.C. de Toth  
Secretary to the Union.

#### AGENDA

##### ITEM 1 - CONFIRMATION OF MINUTES OF

(a) General Meeting No. 2 held on Monday, 23rd March, 1970 and adjourned section of General Meeting No. 2 held on Wednesday, 1st April 1970.

(b) Special General Meeting No. 3 held on Monday, 13th April, 1970.

##### ITEM 2 CHAIRMAN'S REPORT

##### ITEM 3 ADOPTION OF 1969 ANNUAL ACCOUNTS

##### ITEM 4 QUESTION TIME

##### ITEM 5 GENERAL BUSINESS

# AMBASSADOR STUDIOS

Capitol Chambers, East Row  
Phone 488924

51A Monaro Street, Queenbeyan  
Phone 972593

**YOUR GRADUATION PICTURES** in black and white or living colour

\* We cater for all Social Functions (e.g. Balls, Weddings, 21st birthday parties, etc.)

**ATTENTION AMATEUR PHOTOGRAPHERS**

We process your colour film within 24 hours.

HELP THE REVOLUTION! 378,947  
SINGLED OR PAIRED RADICALS OR WOULD - BE RADICALS  
REQUIRED TO LIVE IN THE 30 CANNING ST. COMMUNE:

ENQUIRIES:- 477306

THE REVOLUTION NEEDS HELP!

Have a ball at I.V. ....don't be modest - you might have a chance to join the team!

SKI CLUB

I.V. SELECTION SUNDAY

+++++  
All those interested in participating in Intersarsity Skiing in August are asked to come along to a training session on Sunday, 19th July at Thredbo. Meeting Place: Middle Station, 1 p.m. Leave your name at the Sports Union ( or just turn up ). Prospective racers will have priority at the University Lodge this weekend. For transport - please ask at the Sports Union.

Langlaufers especially welcomed



Cadetships will be available in 1971 for undergraduates and underdiplomates wishing to continue courses of study in these fields.

# Commonwealth Cadetships 1971

	ACCOUNTANCY	AGRICULTURAL ECONOMICS	AGRICULTURAL SCIENCE	ARCHITECTURE	ARTS (ECONOMICS)	BACTERIOLOGY	BIOCHEMISTRY	BUILDING TECHNOLOGY	CHEMISTRY	COMMERCE	ECONOMICS	ENGINEERING (10 categories)	FORESTRY	GEOLOGY	MATHEMATICS	MEDICAL TECHNOLOGY	MICROBIOLOGY	OCCUPATIONAL THERAPY	PHARMACY	PHYSIOTHERAPY	QUANTITY SURVEYING	SCIENCE	SOCIAL WORK	STATISTICS	SURVEYING	VETERINARY SCIENCE	
CADET AGRICULTURAL ECONOMICS	●																										
CADET AGRONOMIST		●																									
CADET ARCHITECT			●																								
CADET AUDITOR	●																										
CADET BACTERIOLOGIST						●																					
CADET BIOCHEMIST							●																				
CADET CHEMIST								●																			
CADET DEFENCE SCIENCE									●																		
CADET DIETITIAN											●																
CADET ECONOMICS					★						★																
CADET ENGINEER												●															
CADET EXAMINER OF PATENTS													●														
CADET FORESTRY OFFICER													●														
CADET GEOLOGIST														★													
CADET GEOPHYSICIST														★													
CADET MEDICAL TECHNOLOGIST						●																					
CADET METEOROLOGIST																											
CADET OCCUPATIONAL THERAPIST																											
CADET PHARMACIST																											
CADET PHYSIOTHERAPIST																											
CADET QUANTITY SURVEYOR																											
CADET SOCIAL WORKER																											
CADET STATISTICS					★						★																
CADET SURVEYOR																											
CADET VETERINARY OFFICER																											●

The cadetships offer full salary while you complete your study full-time, followed by automatic promotion on completion of training. Salaries during study range from \$1792 to \$3153 per year (\$1663 to \$2838 for women) according to age and qualifications. Equal pay for women is being introduced progressively and will be the same as the male rate by 1st January 1972. Cadets who are already graduates will receive special allowances.

To be eligible for a cadetship, you must by this year have completed at least your first full-time year of the degree or diploma course and be under 28 on 22nd March 1971 (33 on the same date for Social Workers).

★ To be eligible for Cadet (Statistics) or Cadet (Economics) undergraduates should be completing by this year at least second year of a proposed appropriate honours degree course. For Cadet Geologist, an undergraduate must by this year be completing third year of a proposed honours degree in Science with Geology as a major subject; for Cadet Geophysicist, he must by this year be completing third year of a proposed honours degree in Science, with Mathematics at second year standard and Geophysics at third year standard, or Mathematics and Physics at second year standard and one or more of the subjects of Physics, Geology, Mathematics, Electronics or Electrical Radio or Mining Engineering at third year standard.

Full information may be obtained now from

## Commonwealth Public Service Inspector's Office

IN YOUR CAPITAL CITY OR AT YOUR CAREERS AND GUIDANCE OFFICE  
APPLICATIONS CLOSE ON JULY 23, 1970

PSB6.125.60.